

# Erasmus of Roterodame to the

Ryght reverende Wyshop and mooste excellent  
Prynce of Traiecte Philip of Bur-  
gundy/ sendeth greeting.



Lebe in these monethes / feldes lye here  
and there bare and baccin, mooste honourable prelate, yet  
there is no tyme of the year but the feldes of learmyng  
bynginge forthe one profytale croppre oþ other: so that there  
is none so rugged a wynter, but some profyte aryseth of  
the feldes wherin good studyes are sownen. We thynketh  
it standeth with morefeler reason than, that a great pos-  
ition shold be cut thecaut and geuen to the Bishop as the  
chiche ploughman of this husbandrye. Soz where to oure powers we laye our  
helpyng handes to the furtheraunce of the gospell, we in some paces serue the  
turnes of the office that you ought to care for. In consideracion wherof I haue  
boyn this so muche the more wyllynglye, because the Argument of this mater  
selfe prouoked me therunto. Soz I haue expounded by waye of Paraphrase,  
the two epistles of Saint Paule to Cymothie, and the one to Titus: wherunto  
to I haue addeþ, as it were in stede of a perlyc ende, that, that he wrote to  
Philemon, because it shold not be lefte alone vndoen, byng the hyndremoþ,  
which though it crete not of lyke mater as these other doe, yet there is nothing  
in Paules bynginge, that pertaigneth not to the offyce of a byshop. Soz in these  
three former Epistles he payneth out after a wondrefull maner and secrech  
forthe the ymage of a ryghte and a true Christian prelate: and what qual-  
ties and qyffes it behoueth hym to be garnished withall that is called to this so  
arduous a traueil and what his dueties are to boþ that taketh that offyce in  
bande. Soz how harde a mattier it is, to plant the partes of a blamless byshop,  
and on the other syde, how peccious a daungier it is to the ordyng of man-  
nes lye, to haue a corrupte keper of the lordys hooke, it is euidently apparent  
in that, that Paule giveth commaundement of no thing more instaunlye, noþ  
more carefully than he doeth of it. Soz how often rebates maketh he of alwys  
one thing, and holst often beseteth he in þ same mattiers that he spake of aforesayd  
holst many tymes doeth he besetche, chagge, and abire by al that holst is, nowt  
by fayre speache nowþ by promyses, nowþ by feare alluryng the people with the  
example somtyng of hymselfe and somtyng of Chyst. Nowþ sayng Paule was  
so astayed of their quaryng, whome he had instructed by his owne teachinge,  
whome also he had ordayned by the laying on of his owne handes, & had sear-  
ched and throughly tyed their faithfulnes and integritie by so many maner of  
wares: holst muche more daungier is it at this daye to committ an office of so  
tervergyre importance vnto any man at aventure without good aduiseement.  
In tymes past every citie had a resident byshop of his owne, and yet in those cit-  
tis holst small a porcion of folkes wexe thereto that professed Christe.

And besydes that, in thos dayes the bloude of Ch[rist] was yet in seruent tem-  
blarie in mennes hartes, because it was but lately bloudie. And the heauely sy-  
er that was geuen men in baptisme, was yet rampyng hooche: whiche thinges I  
can not tell howe they bothe seme to be colde at this present in our conueraciō.  
For these causes sake, a Byshop had not onely the charge and ouerlyghte of a  
fewe than nowe, but also of such as were obedient without compulsion. Whē  
theyneth it therefore, a matier of muche more difficultie, at this daye to playe  
the faughtfull vncorrupte byshop: not onely so that one man hathe the au-  
torite of so many countes, but muche more in that the moost parte of them o-  
uer and besydes the dispensacion and teaching of the gospell, whicht is þ chie-  
fest and the very peculiare office of a Byshop, are burthened with the abu[n]-  
dacion of seculare offises. But it is a wondrous matter to talke of, how esyly  
the woldē and Ch[rist] agree one with the other, and how hardē a thinge it is for  
heauenly busynes and woldē affaires to be at one concorde. Then seyng it  
is a great weyghtye matier to doe either of them bothe as it shoulde be, that is  
to saye eyther to be a good byshop or a profitablie p[ri]nce; what a busye piece of  
worke is it so a man that is tangled bothe the wares, so to ordre the matier,  
that he leue no parte of his office vndone, eyther touching his spiritual charge  
or his temporall auatoriē: so to content his moystall p[ri]nce, that he offendē not  
the p[ri]nce immortall: and so to be in fauour w[th] the court, that he come not out  
of fauour in heauen. In tymes past who soever tolde the office of a byshop vpon  
him, must out of hande haue prepared him selfe willyngly to abyde al strokis  
of persecutions. And yet it passeth my knowledge to saye whether there be more  
daungier in the tranquillytie of the woldē that now goeth, in case it be a tran-  
quilltie, or in the storme tempestes of those dayes. And althoughe by reason  
of altering the state of thinges, it is not possible that the vancie of bylynge a by-  
shops office shoulde be throughtly in al thinges alwayes after one forme. And  
per the thing is not to be bettē condemned that vaneth from the example of  
that age, nether the mutabile changeinges of humayne matieres. Doe alwayes  
permitte a byshop to bylynge to passe the thing that he thinketh best to be done:  
lyke as a master of a shipp that is bothe experte and vigilaunt doeth no good  
somtymes with fittynge at the helme, but is caried awaie as the wynde and we-  
ther wylle: yet not withstandynge he shall goe the lesse out of the wavye from the  
syncte peyntē image of a good byshop, that wylle haue this forme of þaule,  
as it were a certayne direcrope alwayes before his eyes. Lyke as a stoute go-  
vernour of a shipppe, albeit he be dyniuer patforde to goe somtyme a great deale  
out of his right course, doeth not set his eye besydes þ compass and loode stelle  
for all that, lest he shoulde chaunce to goe quyte out of his ame all together.  
And althoughe a man can not doe as þaule did in al thinges, yet it is somewhat  
þt he folowe his example in some thinges. And who so wylle endeouer hymselfe  
to those thinges that are þ best to be doen, shal not falle of the forwardenes of  
Christes helpe, whose vicegerent our lordshyp is, and without his helpe all  
that men goeth aboute is but vapie. fact ye well.

# The Argument vpon the first Epistle of S. Paule unto Tymothie by D. Erasmus of Roterodame.

14.16



Tymothies mother was a Jewe boorne, holdebeit she was a Christian, and his fader was a Greeke. This Tymothie being an honest manerly towarde yonge man and well learned in holy scriptures Paule chosed to be a minister; and yet bycause of þ Jewes he was compelled to cōsider him. And so farinuch as he had committed vnto Teymothie (as he dyd also to Titus) the cure of those congregacions that he coulde not goe to himselfe, he instituted him in the office of a bishop and in the dysciplyn of the congregacion, givynge him not admoniscons as a discipline, but as a forme and as a felaw in office. And to thentent he myght doe so with the more autorite, he doeth often vindicate the autorite of Apostleship vnto him selfe. Paule admonishest hym to reacute suche as woulde byngynge in Jewyshe fables, and to reache those thinges that pertaine to faithe and charite. Than, so farinuch as þ office of a cite and tranquillite of a communyty wealthe dependeth of the autorite of princes and magistrates, he woulde not onely not haue their autorite (thoughe they were Christynnes) contynued of the Christians, but also comandadeth them to be prayed for. He prescribeth what is comely bothe for men and for women to use in the open congregacion. He payneth out what a bishop shoulde beare by his householde. These he treateth of almoost in al the thre first Chapiters. Than he warneþ hym that he receave no Jewyshe fables, and speakeþ of chose of meates and soþydayng of mariage. And than he teacheth him straightwhiles how he shoulde behauour hymselfe towardeþ olde men, towardeþ yongmen, towardeþ olde women, towardeþ yongwen, towardeþ laydoles as well rich as poore as those that ought to be founde of the communyty stocke of the congregacion; towardeþ the yonger women and towardeþ suche as be as yet of suspekte age. Furthermore he prescribeth unto him what he must comandad to Ministers, what to seruantes, what to ryght men, admonisshing him to reiecte with all pollyble meanes contentious sophisitcal questions, that haue nothing but a vayne shewe of learning. This Epistle he wrott froȝt Laodicea by Tychicus the Deacon.

Thus endeth the Argument.

14.16.1.

14.

# The paraphrase of Erasmus vpon the fyre Epistle of St. Paule the Apostle to Timothe.

## The first Chapter.

THE FIRST.

**T**HIS is the Epistle of Iesus Christ, by the commandment of god our fathour, and for the sake of his Christ which is next hope. Unto Timothe his naturall sonne in the faith. Greet, howe evre peace from God our fathour, and from the kynde of Iesus Christ our Lord. As I haue taught the ro abbre of all my people wher I haue sent them into euangelisacion, even so do, that thou comande unto me, that they follow me no straunge doctrine, or beare graue to tales and shales genealogies, whiche byre deuine more then godly calling, whiche is by fathour. By the ende of the commandement is, lawes of spure herte, and of a good conseruer, and of spure entaymer: from the whiche change, because somme haue mischi, they are intred unto spure engelisage, because they mowste be porters of the lawe, and yet vnderstand not what they speake, neyche wher they adiuie.



**N**ote an Apostle and messenger/let any man  
woulde suspecce that I goe aboute myne owne busynes or  
humayne affaires, and not a messenger of God or anoy  
other man, but the messenger of Iesus Christ, whiche being  
sent of late in his owne person upon his fathers message,  
had faithfullye shippeth the busynes of hym that sent hym.  
And as somme I take not this message upon me on myne  
owne head, neither receaved I it of man, but was not onely  
called vnto it by the appointment of the euangelizing god, but I was also by  
myne perfisse vnto it by his commandement and autoritie: in so muche that it  
was not in my choyse to shylle myne handes of that office as paynfull as it is,  
whiche was enioyned vnto me by the autoritie of God, the onely autour of all  
our saluacion. For what so er the sonne bathe enioyned us by the fathers au  
toritie, that same doe I take as enioyned of the father himself, by whome we  
are also bounden vnto hym for our saluacion: aswell in that we are redened by  
his death from etenal destitucion, as also in that we are by his mightye helpe  
deliuered from the ragyng tempestes of afflictions. From the which albeit our  
chaunce be not to be set at libertie for a spyme, yet there is no cause why we  
Shoulde doubt of our safe preseruacion, hauringe Christe to our protectione,  
whome the fathour bathe appoynted to be bothe the example and auitor of oure  
mooch certaynly assured hope. For lyke as he when he was whrypped and may  
led to the crosse suffred corporal death howbeit he rose anon againe to lyfe that  
never shall dreyuen so when we haue bene oppressed with present sorowes of  
this wold, he shall one daye restore vs alwyng againe to the same immortali  
tie. For this respectes sake Paule beyng strenghtened through his autoritie  
and myntenance, and an invincible Apostle writheth unto Timothe, his true  
natural sonne: whō I haue not chosen quod he) out of an other mannes flocke,  
but I begat him my selfe out of these bowels of myne, through þ gospel, whiche he  
was yet a straunger vñ Christ: þ he for his parte is so like, & so expesselly resem  
blith this fathour of his, in fforfaunes a sincerite of faith & pure teaching of the  
gospel,

BY THE  
MOTION OF  
GOD OUR FATHOUR.

Robt. Eras  
mus.

gospell, that it appereth by evident mater in dede, that he is no such as maye  
be doubted whether he be myne or not, but that he is my natural very owne  
doubted bogotten sonne, and therfore a great deale more dearely beloued unto  
me, than I had gotten him of my bodily substance after the communie maner  
as men doe. The bodily substance begeteth children that shall lye but a  
whyle, but by the gospell are we borne to lye alwayes and neuer dye. If paren-  
tes haue a more peculiare and a never hartie loue to such of their children as be  
mooste lyke fauoured unto them than to other, and therby dor as it were knowle  
them surely to be their very owne: howe muche more lust cause haue I to loue  
this sonne, whome I begate unto Christ throught the faithe of the gospell, and  
in whome I beholde the syncreticall of my faithe borne new againe as it were.  
Let the Jewes make boaste at their pleasure, for geating one companion or o-  
ther as a childe gotten by adoection to their Apolles. I boaste that I haue got-  
ten such a sonne as this to the Earth of the gospell and unto Christ, for it is  
expedient that the Jewes synagogue shoulde from hence forthe geue ouer bea-  
ring of children. And it is tyne, that the Gospell speake for the his sturefulness  
of faithe abrode in to the whole universall worlde. Howe then lyke as I haue  
manysfolde causes to boaste of such a sonne, malmuche as I mayre safely com-  
mune unto him the office of gospell preaching: sene so I thynde there is no  
cause why he shoulde repente the having either of such an Apostle, or of such  
a father. I haue committed a parte of myne owne office unto him, howbeit god  
hath geue me autoritie thus to doe, sene as he can stande in no doubtie toucheng  
the charge of the congregacions appointed by me, onles peraduenture he op-  
furreth the autoritie of god. Howe what shoulde I byng a mooste louyng fa-  
ther wpshe unto so enely a deare beloved sonne: what thinges elles, than the  
same, that the supreme gouernour of our lyfe woulde haue vs to be ryche: nō  
plentifulous of, and in the whiche he would sayne haue vs to growe stronge dai-  
lye more and more, vntyll we be growen unto such a state as Christ may vout-  
chafte to knowe vs so; his owne lawfull dychthene. Therfore I wylle Grace  
unto him, that he maye perswelye vnderstande, that all faithfull belouers are  
cauied by the free benefite of Christ without helpe of Moses law. And not onely  
grace, but mercye also to be alwayes ready with present helpe to succoure hym  
in his traunayle amonsgt so many daungerous mutacions of thinges. For I  
am not all ignoraunt, what combrouz stormes the lyfe of such as be preachers  
is embauengered withall. Fynally, as it is the properte of our profession, I  
wylle him peace and concorde: and that he loke not to receyue these benefites of  
the worlde, whose succours are but vanitetnes of Moses, because it is a per-  
nicious mater to haue any trust in his shadowes, sence the true lichtes of  
the gospell shonne clearly forthe: ne yet of any other mortall man, but of god  
the father, who forlaketh not those that faithfully trust in him: a of his sonne  
Jesus Christ our lord, who lyke as he hath all thinges commune with the fa-  
ther, eue so he fayleth not to helpe those, that haue ones wholy committed their  
selues unto his fidelite, as faithfull seruauntes that depende all together of  
suche a minister as none is to be compared unto him either in goodnessse or po-  
wer. Thou knowest maruellous deare sonne, what hury burly we had, and what  
daungryet of our lyfes we were in, to wypnysome congregacion unto Christ:  
and it is not unknowen unto the howe diligencelye the false apostles watche  
in every place, to gote about to dygne unto Moses, those lately entred vong-

In the  
last.Grace my  
place.as I de-  
soughte.

## The paraphrase of Erasmus upon the first Epistle

lings whom he haue gathered together unto the gospel: so none other pur-  
pose, but to get a fioche of bysciples to them selues, and to be had in estimation  
among the commone people. And as for me, my studie is to enlarge the domi-  
nions of the gospelles possession to the uttermost of my power; so that never-  
theles we mayntayne that, that is all ready gotten. To be shorte, foral-  
muche as we can not be personally present in all places, we must rede accom-  
plishe that, which is behynde, partly with sendynge of Epistles, partly by the  
ministrie of felowe officers. In consideracion wherof, at such tyme as I went  
againe into Macedonia about the necessarie affaires of the gospel, because the  
Ephesians shoulde not be utterly destitute of me, I left the there eue as my selfe,  
to haue the autorite as a notable bicerget in so excellente and so paynefull an  
office. Thou seest the generall sorte of men wonderfullie enclyned bothe to su-  
perficioun and vnto curiositie arre: notwithstanding the glorie of the gospel is  
so muche the more highly aduertised. And again, there be abuersties so many  
and so cruell, that we had nebe to set both feete fad to the grounde (as they saye)  
that we stonde strongly against them. Wherfore, the thing that when I went  
therin I required the to doe, the same being now absent I alones besethe and  
payne the to doe: that is, that thou warne some corrupte apostles therin,  
whose names I passe ouer abyfledly at this tyme (lefte being therby provoked  
they ware moxe chancels) that they besyur not ne subuert the pure doctrine of  
the gospel that we taught to the Ephesians, with their new doctrine. And on  
the other parte, warne the faithfull flocke before hande, that they geue not light  
eare no iudeauence to suche false apostles to their owne perill, so they teache  
out those thinges that sunyle to eternall saluacion, and are worthy the gospel  
of Chrys, but clouse in a sorte of vnfructfull Jewylike fables, touching the lu-  
puscious constitutions of men, which answe not a lote to true godlinesse of  
a persone ayde of pedigree receaved from grandfathers, great grandfa-  
thers, and great great grandfathers, as thought the gyfe of saluacion caught  
in the gospel, were derived unto us by corporall lynage descending from a sorte  
of degrees of sondry auncetours: and not rather by beautifull goodnesse powred  
and universallly vpon all them, that embraceth the fyth of the gospel. And this  
gyfe they preache not to the glorie of Chrys, but partilly that they them selues  
may be had in p[re]ye amoung you to be commended. So notable doctours: partilly  
to the intent, forasmuche as the gospelles doctrine is playne and simple, certayn  
to be taken so: so muche the greater learned men, because they can cloute in a  
maigne of doubtfull difficulties that never can be made playne, and a sorte  
of riddles that haue no exposition: as thought those thinges were not made  
best that are moost playne. The gospel bringeth saluacion to the beleve in a  
small volume: But this kynde of mennes doctrine bringeth in question upon  
question, and not onely is nothing auaylable unto heauenly glories, that  
God geueth us throughbe saythe, but also it turneth vp syde downe the chyfe  
poynt of the gospelles religion. Whosouer beleueth purly, passeth not vpon  
questions. And be that knyfeth and knyfith the knotis of questions, what  
other thing beeth he teache men but to stande in doubt. Curiositie of quic-  
keng is an aduersarie to saythe. If they beleue God, what a bee haue they to  
quicke with his prophecies. If the saythe and loue of the gospel geue saluaci-  
on without muche a doe, to what purpose her mennes phantasies myngled w[ith]  
all, as catteynge of the foysaythe, w[ith]ynge of handes, cheyne of meales and  
obsecracion

That thos  
communite  
seue.

## of St. Paul to Timothyt. Cap. L Sol. iii.

obstrukcion of bapte: They make daunt unto you, that the lawe was geuen  
of god: and yet thole that teache it, teache it more greeuously than learnedly, and  
understande not the summe nor the end of the lawe. & herto shold a man la-  
bour for saluation by meanes of so many wery obstrukcions, seyng he may  
let them alone and ffe streight ware to the pypke it selfe? That man is conyn-  
gly leached enough in Moyses lawe, that hathe attayned the effectes of the lawe.  
To be dytels, the thing that comprehendeth is accomplishid at the whole efficacie  
of Moyses lawe in a shorte summe, is loue, in case it procede from a pure heart  
and an upright conscience and an unfeyned faith without holownes. A perfite  
sincere loue telleth a great deale ryghtelyer, what is to be doen, than any con-  
stricions, howe many soruch they be. In case this loue be presente, what neede  
the prescriptes of the lawe? if it be not present, what auayleth the obstrukcion  
of the lawe? An humayne loue, because it is many times blotted with affeccions,  
standeth many tymes with a corrupte conuersacion, and somtyme compre-  
beth not a full entier trust in god. But the Evangelicall loue is of this proprie-  
tie, that it never deceaueth, never waereth, and can never crasse from doyngs  
godly. For it gneweth respecte to none other purpose but to the glorie of Chrestus,  
and comoditie of his neighbour: ne dependeth of any other but onely of Christ.  
Of this pypke forasmuche as sonke myself, therfore in dede of the sure doctrine  
of Christ, they staine abyode bapte smokes a myste of Jewishe quellions, to  
thentent they might serue gape doctours of the law and set out them selues with  
bapte bablyng, whan they understande not so: all that the specialties of those  
thinges that they speake of, nor wherof they affirme. For all the whole lawe of  
Moses, although it be otherwyse dyuerse and diffused, is collected into Christe  
alone. Than seyng the lawe selfe applieth unto Christ, it is shaine so: a man to  
professe him selfe a doctour of the lawe, that interpreth the lawe contrarye to  
Christes mynde. Nowherit we speake not thus, as though we condemned p. law  
of Moses.

**M**yr knowe, that the lawe is good, if a man kepe it lawfully: knowynge this, how that  
the lawe is not geuen unto a ryghteous man, but unto the ryghteous and dyobedient,  
to the godly and to fyndes, to wholy and unclene, to murthers of fathers & mur-  
ders of mothers, to mankers, to libomongers, to them that defile theirfles which  
mankynde, to intitularers, to lyars, to pictures, and if there be any other thing that in chal-  
lenges to the halmyre brysing accordinge to the gospel of the glorie of the blessed god,  
whiche gospel is committed unto me. And I thankis Chrestus Jesu our kyng, with bath  
shame and strenght: for he counted me true, and put me in office wher he before I was a  
blasphemere, and a peritterer, and a tyrant. But y obaynes meccy, because I dyd it ig-  
norantlye towarde bapte. Mevverberle, the grace of our kyng was exceedingynge as  
bounbours with faulth and loue whiche is by Chrestus gelye.

We dor bothe knowe and acknowledge, that the lawe is good oules it be un-  
lawfully kepe. And he is an abusour of the lawe, that expoundeth it otherwyse  
than it meaneth it selfe. The chyfdest purpose of the lawe was, to lede vs unto  
Chrestus: so that he turneth the lawe, whiche is good, into his owne destruccio-  
n, that by the lawe diuoth folkes awaie from Chrestus. And he that dyssenneth  
and espich in what behalfe the lawe (that was geuen but for a tymme) must geue  
place to the gospel, and to what partes it oughte to continue in his perpetuall  
strengthe that understandeth after what sorte to apply the gross leire of  
the lawe unto the spirituall doctrine of the gospel: and he that perreauesth how  
they whome Chrestus hath redemeid with his bloude from the myngle of synne,

## The paraphrase of Erasmus upon the first Epistle

and doe more upon their owne accorde at the motion of loue, than Moses lawe appoynteth, haue no vede of the feare nor admonicion of the lawe, cyther to be restrained from naughtines or fierced to their duttynge doyng: to hem in dede the lawe is good. For he understandeth that the lawe belongeth not to him, that bathe learned by the gospell, is not onely to haue no boode, but also to doe good unto his enemys. Whereto shoulde an hoyle rede byrde oþ spurre that runneth frely and well as he shoulde doe? They that are ledde and oyded by the spirite of Christ, dwine uncompled, and doe more than al the whol lawe requireth; and hauyng once frely attayned ryghteousnes, abyssore from all unryghte-  
The lawe is  
not geuen  
to a righte-  
ous man.

ousnes. Therfore the lawe, that by feare restrayneth from euill dooinges, is not geuen in any wylle unto them, thon doe wyllyngly and gladly that whiche the lawe requireth, althoughe they haue not the wordes of the law. For whom shal is the lawe oþdayned? That sayre unto them that turne the deafe eare towarde the lawe of nature, and beynge without loue & readly enclyned to al myschefast, are quiped by their owne lustes, onles they be holden backe with the barre of the lawe: And in case the lawe suffre them to synne unpunished, thon they retorne by and by to their owne dysposition, and become the same openly that they were inwardelye: that is to saye, biniuste, rebelles, wycked and vngodlye, dysobedide, empire, kylders of fathers and mothers, horremongers, defylers, of them selues with mankynde, man robbing theves, lyers and pastered persons. The threatyninges of the lawe were iustlye objected against the Jewes because they were prone to these myschefes, to restraine their slauysh vyle natures from these wicked dooinges before reheatred for feare of punishment, & all other maner of naughtines that is agayndie the excellene lawe of the gospell, whiche Moses gaue vs not, but the blessed god hym selfe desyured vs by his onely sonne Iesus. The Jewes make boaste, that their lawe is gloriouse: the lawe that we haue is muche more gloriouse. They vngye of their autor Moses, and we with a great deale futher cause boaste of our autor god and Christ. They preache the lawe of Moses, & restrayneth a certayne sorte of great notable crymes through punishment, and I preache the lawe of the gospell, whiche dispatcheth all lustes at once, that are conterarie to true godlynes. And who is ther auronf of preachynge Moses lawe, leat them loke to that them selues: But in dede I am put in trust to preache this honourable myghtye puissance gospell, that neveth none ayde of the lawe, and it was not committed vnto me by men, but by god hym selfe: not that I thinke me worthye in any condicione to haue so weightye a matter committed vnto me. It was not of my deseruunge but of the goodnessse of god, vnto whom I rende thankes for geyng streght vnto suche a wretched boode as I am, & so ferre vnnerte for this office, to gloriye Iesus Christ our Lord: whose bulynes I dor faithfully, lyke a faithfull seruaunt: and yet I challenge none other commendacion to my selfe, but that lyke as he bathe thought me a faulthull minister to preache the gospell, even so doe I sincerelye and vnspredlye laboure in the office that he bathe put me in trust withall, without any solowyng of their example that preache Moses lawe to Christies reproche, onely seuring their owne garnes and the gloyre of them selues, and not of Iesus Christ. I confess that in tymes past I was ledde in the same bludnes that they are, as long as I continued in the zeale of the lade of the fathers, I was a blasphemere against the name of Christ, I was so cruell a persecutour, that I couldne never lyve boyng of vydance. So I persecuted the sprynging gloriye

## of St. Paul to Timotheus. Cap. I. fol. 111.

cloke of þe gospel, not only to þe answrers, but also eyen unto enþisoung and unþerþng. Yet hitherto I am behynd these men in nothing; peraduenture in this case I am to be preferred before them, malmuche as I dyd these things by the onely symple flickyng to the lawe thonghe erroure and ignorance; malmuche as I was not yet called to the felaweshyp of the gospel; But they haue once protested Christ, and yet being emperes of his glorie, and to imme deþrous of their owne, doe of a malicious obfuscatioun cloute in the vngodly, þe burthen of Moyses lawe. And for this cause sake sayng, I dyd thus onely of ignorance, God had mercy upon me, wher as they are blodynþd tucþtate more and more. The more certaynly that I taught than for the lawe agaynt Christ, the more harþlye do I nowe defende the doctrine of Christ against the affirmacions of the lawe. for in deþe of that earnest bchenement fructe of the lawe, whiche is to be put away, grace haþe þe boundeþtlyþt. And in dede of the trusþng of the lawe, the fullfull crusing of Christ is comen in place. In dede of the malicious hatred of the Jewes, haſtis towþards all men in enemys, whiche we haue obþirked boþt by þe example and gyfte of Christ.

This is a ryȝt saying and þe all men shal þee to be receaved of he) that Christ Jesu cometh into þe world, to save synnes, of þe same a certeyn, þe vñþerþng, to þis cause obtained a metey, þat þis doþgþ should be made vñwe on me all longe patiencie, to certayne chayre þereto them whiche shoulde belou on him unto eternall lyfe, soþþe vñce agen, þynge þe faylans, þe mortall, vñþerþng, wylle, onely þe brenþer and þayle for fute and erre. Item. This commandement comith þereto ther, founþ & þemþres, according to þe propheetes, whiche in þis þe þird propheetyd of us, haþe shoun in þem þowþþen lyfe a good ryȝt, hanþyng fayth and good conuenience; which somen haþe put awaþ from them, and so confounding faith þe name of þe propheete. Of whos name is þympet, cnes and Alasance, wroþe, a þane betwixen þe þeare, that þis shalþ traþe not to blasphemie.

THE MORT.

The Jewes haue nothing to saye against me, alþoughþ I sayde that I am by the goodness of god without the helpe of the lawe by començement of a wretched and a myscoundous man, now that, that I am. But alþe thinge that smeth vñþe them vñcretable, is by moþt curþ ent argumēnts vndoubtedly true; and the thing that they renounce, is þat þai studious endeþour to be embrayed (as they saye) with meting atimis: that Jesus Christ byþng the lawe to be vñeffeþuall unto þe faylans saluation, haþe maden man and came in his owne person into the world, to shewþtene that throughþe his death he might geue us þe fayleþe healthe, and in fylling the purposis of our vñrighteousnes he myght geue unto us his owne ryȝteousnes. Finally, albeit I was an enemist warþerour of the lawe of the fathers, yet I doþ not onely now excepte my selfe out of the nombre of sinners, but also I knowledge me to be even the chieffest amongþ them. I will not denþe myne vñcleaneþe, for it reds undeth unto the glorie of Christ. The lessis that I deserue metey e, the more excellent is his clementey. I was worthye þunþhement. I d hewe commeth it to passe than that Christ wold not onely þardon myne offensuris and declare his credyng gentilnes towþards me, but also enteþe me wþ so manþ great free gyfþes: for what other purpose, but throughþtis notaþle example, to pouoke all men to hope after lyke foygnþnesse, þanþ folyþly souer they haue loued before, so that they put no credul in the ayde of Moyses Lawe, and set all their whole fayth in Christes goodnessse, that continueth with us stell vñto euþer astyngh lyfe. The þromþses are great, but the þromþsem set is trusþe and fute. And no man shalþ put any myſtis in

## The paraphrase of Erasmus vpon the first Epistle

the promises, that considereth Christ to be the promise maker. And in case any man coulde conuenie him as a man haung suffred vpon the crosse, yet let him consider that the moost highe exaltasyng kyng God the father immortall, inuisible, and onely wyse is the chyf auor of this busines, who by his sonne giveth vs all thinges. Therefore nothing ought to seeme incredible, that almyghtye God promiseth. And as for men, they can chalenge to themselves no partie of habilitie to gue this so singuler a treasure, forasmuche as he ought to haue all honour and glorie, not for a certayne of yeares, as the glorie of Moses fawre was, but in all ages for rutteringe. For it belineth the immortall God to haue immortall honouer. That that I haue sayd, is true, and as the matter is in dede. Then lyke as I do faithfully behaue my selfe in the busynes appoyned vnto me, even so doe I geue the thyng in commandement, my louyng sonne Timotheus, that thou folowest thy fathers example, in accomplayshynge the office, that thou hast taken vpon the, throughoutly in all paynctes. It is goddes busynes that thou eakes in hande, wherunto thou walt not callid by any promotion of man, but by the appoynctement and commandement of god. Wnoer his bannes thou arte a soldiour, and of hym thou shalte receave the rewardes of victorie. Then seek what a bande of men thou hast committed to thy credence, thou leste with what maner of aduersaries thou hast a dor, there is none a poruyng for the to be negligent of, to stepe thy matters. And if were the greatesst shame in the worlde and a very wicked perte for the to shryfynge from hym, whose wodes thou arte sworne unto, is whiche name thou hast once professed. His iudgement was that thou wouldest prove a valiaunt and a faythful guide, so; is the sprete of Christ by his inspiration shewed unto vs, at such tyme as we committed autorite of priesthoode vnto the by layeng on of handes.

We haue  
the lyke ass  
ertatiess  
but now the  
lyke dilig  
gitacress.

Paul messe  
a perte by  
layeng on of  
handes with  
out aquay  
drage.

Faith and  
conscience.

The cause  
of the decar  
et faith and  
good con  
science.

Wherfore that thou constaunce answe astwell the iudgement that God gaue before of the, as the faythfull triste that we haue in the: so as god maye bothe prayse the for a noble guyde, and I maye reknowlede the to be myne owne sonne. It is an excellente warre that thou art occupied in, see that thou applye it manfully. And that shalbe in case thou kepe a syncreticke fayth, and vnto faythe sygne a good conscience; that thou put no double in goddes promyses and it am thy selfe in uprightenesse of lyfe accordyng to the syncreticke of thy iudgement. The pureresse of lyfe ought to be of liche efficacie, that it maye be not only allowed with other men, but also that the conscience maye be upright before God. The thynges that decaye the strength of faythe are humayne quicke-synges, and the appetites of me. are the thynges that defile the conscience: wher- as thole þ pretende to goe about Chistes affaires, haue respecte to other purpos than vnto Christ. Finally these two cleue so faste one to the other, that þf the one be decared, the other is in reperdic. So; he that hathe not a syncreticke conscience can not possibly haue a syncreticke fayth. For howe can the thinge be syncreticke that is dead? O; howe can the thinge endure that wanteth lyfe and sprete. For it commeth to passe that those whiche haue a naughtie conscience in all thinges, at length fall cleane awaye from believynge thole thinges that the gospel teacheth concerning the rewardes either of an innocent lyfe or of a naughte lyfe. An example of this matter we haue lately seene to muche true (also therfore) in Alexander and Hymeneus, who inasmuch as in the preaching of the gospel they holden not faste the helme of an upright conscience, are fallen into the roches of Instoclic, and beyng once fallen from the holome pro- fession

of St. Paul to Timothy. Cap II. fol. vi.

In front of Chancery there are no cases. Above with the hearing of cases, the Justices, that they are to be held with open court and two, or three against the Defendant, or in default, so that there may not be private agreements with guilty persons. I do by reason of I have such strict place to execute justice, and rather than of transgression of the law, the law is one another's enemies, so that in that case being prosecuteed they must be tried, and if he will not appear to confess them their friends may accuse him, and it is to be left to him to say whether the facts can stand or not. Queso to whom it must be given, and to be put in under such rigorous bandages that as quick as possible he may be delivered. That there can be no doubt done upon such a witness, and therefore he should be the subscriber of and touch him in his clothes, so that when he comes to the court he may be able to be made proof. In this case, and after a court case of such sort, but also in the hearing above, it is to be paid a sum of £100, which is to be paid to the law, and all the expenses of the trial, and the expenses of the law.

एकांकी, Chapter,

• The third stage of the preparation (Figure 3c) involved adding the  
• **bioactive glass** to the **polymerized** **biomaterial**.  
• This was done by mixing the bioactive glass with the polymerized  
• **biomaterial** until a uniform mixture was obtained.  
• The final product was a **bioactive glass/polymerized biomaterial**  
• **composite** that had been **homogenized** throughout the **surface** of the **bioactive glass**.

TBC İÇİ

## The paraphrase of Erasmus upon the *Epistle*

of the part to Timothy. Cap. ii. fol. 31c

## The paraphrase of Erasmus upon the first Epistle

In all he bid them to the Ethnics. The Master it will be to offer sacrifices of plants to God to their salvation. And that have been taught of all by him too which he came for the universal salvation. The Master to some of them he said first and second nature in honor than Christ, the earth, be all given away to the gentiles and to the fathers. In others he said the three parts have lordship before us, to create that should not tend faint than these being contained of each of his nation gods but I was to base of most plants especially that there is no difference at all of the son of a prediction or condition of the is that are to the best use of the quare, and in others of quare predicted being to have the better way names. In others he said as usual, and the best and easiest before as the rest of the A, off in break October before all the and week made a doe after and the gentiles unto the last of the god path. And at they have there be not all wanting, that a person is not to make bind the god path but the state of work. Another he said, O my C, we all the world over the herbs of a person and of an Apule, V to the last. I said predict before of me, when I am in Westland before of the next 8 years the great bounden to make them to the land and about but him. I said to the same and after come to me, for Christ is now in the Incarnation. I said no base, yet still that I predict, but the thing that I speak are the end I predict to be the destiny of the gentiles. I do not any person to do to me, but with many kind of great, I predict this as the first, I, and is another to do. I have the best, and the best who are a prophet of Christ as much as any man in shelter condition, among them as other doo out the land, where they will no only get the ethiopian ministers of barren question, but, and the like part with the rest of the things such that make a man living but the godlyness gather from unto p. teacher of the day, or education.

366

¶ And therefore that the men of Issachar where they were numbered were four thousand and six hundred. ¶ And Reuben also the chiefest of his fathers, was four thousand and six hundred. ¶ And Simeon also the chiefest of his fathers, was five thousand and six hundred. ¶ And Judah also the chiefest of his fathers, was eight thousand and six hundred. ¶ And Joseph also the chiefest of his fathers, was ten thousand and six hundred. ¶ And Benjamin also the chiefest of his fathers, was four thousand and six hundred.

Note to the left the map refers to the parishes that the command of the law I would have man to pay attention to in the congregation by which it is to be observed & carried out. The Jews paid to God in no place but at Jerusalem & the Samaritans paid on mount Gerizim in Samaria. But then the Christians all places are paid and help to offset by fastings of various kinds. & keep the same time place to be an holy temple to God and when their offering it were a sacrifice they will bring up their bodies ready where to burn them. They paid no rent to God but to the Ministry least of small body place called such service of temples, for

of São Paulo to London. Cap. vi. Fol. 51v

God will graciously bring them to a safe place where doubt shall be cast away from him. That need not be said. Upon separation from our wives there comes a time of sorrow. For to offer the same sort of love as God's is an impossible task. God helps them in bearing up of sorrows of perchance other, abouts us. And it is well known, a nation perishing from a punishment, is a nation that has lost its God. The nation that has lost its God, has lost its strength. This is evident to all the world. And so with the family. But so often they then begin the search for that which can never be quiet to their hearts. We are the best tool God has given us to comfort them. Softly we say, "I am with you now". And it is the part of God's children that makes a God-like man and woman acceptable to the sight of God. So with the family. Be it ever so brief, to be brief.

The other part of the weight is up the after neck part of the two. The back bags are the same as the front. The front bag is made of leather and has a belt being in the front of them which is made of leather and has a buckle to fasten it. The back bag is made of leather and has a buckle to fasten it. The two bags are made of leather and have both the make up of the front bag except for the belt which is leather and that is made of leather and has a buckle to fasten it. The bags are made of leather and have a buckle to fasten them. The bags are made of leather and have a buckle to fasten them.

The other tract says, "It is an infamy for the remnant before  
the day that is to come to be numbered with you and to be said that you  
believe in Christ and the true law of the gospel of God, not in going over  
to the way of the multitude of the world, but in confessing the infinite worth of  
the world and the contempt of it. Therefore against such things is the voice that  
speaks out in the world to be uttered continually. And on another as  
the kind of works that are profitable to the love of man, babbling and  
that is not of God; wherein there) wantonness is more honest than gain, and  
fornication more honest than the judgment of the world. And in the teaching  
of another of it is reported to be learned in the open assembly of men,  
that that is his to be known who has no enemies, who has no shame  
or aversion to follow after his friends. On whom they ought to be broken  
the bones of their own side of the body of the remnant and beginning  
to strike them down in the open congregation, saying all the while that no friend  
be found in the world, but he who is here a householder, productive. It is the  
manner of the teachers of the congregation, that first they have done shamed  
unto us, that a living master God, for us, I beseech you, that you  
break off the report of it. And if I do not speak true, that you bad  
him to go a heretic, or the like of you, then indeed he had better talk with me  
first, if I speak true, and you offend him, then he will be bound to be bound to

## The paraphrase of Erasmus upon the first Epistle

obligation that they shall forgive their enemies upon their return  
to us, they are bounden by law that they stand in due to the commandments  
of God & cast him his intent and let them do as you please not to cast him  
away, he commandeth also that they acknowledge the office of marriage that he as  
it is the office of the church to commandment with the body to cover it & right  
for her to be given to her husband to be her master commanding it, so he doth the  
same God doth command the same & commandeth the like and the like and  
the like that for his sake God commandeth that the wife commandeth him,  
that he doth well to have the latter. **C**hrist our Saviour did tell us if we  
have the first command in that the quickeste to cast past quicke  
as to both the times of the day & night and the commandment of God for  
the man and woman be destroyed with the serpent's poison or by the hand  
of the angel but the only course for us to do is to let him permit it. **G**eorge Washington  
did also have another opinion that God himself has once been commanding  
marriage among men one hundred years taken to purpose, to keep up the  
church & set up the State but let him rather abuse me than be the author of  
the same law because either of all nations to either do it always & because  
the penne he peradventure taught Levirate & such a law were very reasonable  
and other such as to battle and thyske it was good to say that he did teach  
them, **A**nd as I am teacher unto this country to help to keep it to us  
then he did before to others pass God knew by what Law God did teach  
him to do it by a law. **G**od will we do not to do  
which he did neither the law book doth not command the like & as  
for the law as it is a law for people of all countries to do  
it, **I**t be thy companion of a nation I have said  
in the other for her to do but at home thereto to do as I have said  
it is according the command of almighty God that he did command  
in commandment which command the law commandeth all the world to do  
by almighty God. **T**hat cast downe done cause by almighty God to do it  
his power to break a man unto God let me say cause by almighty God  
break ones a man to his husband and of his wife to his wife  
as if he were one of God's own children in the house of God and  
fallen from other bestiall. **I**t is a thing no man can say that  
can be a good excuse where he is that would do such a wrong  
so he is bound to be regarded his doubletipe to be against his wife.

©Object Chapter.

**of São Paulo Timothy. Cap. vi. Sol 15**

## The paraphrase of Erasmus upon the first Epistle

For as better thou be, the better be brother to behaviour misfit in the world  
but in all things, whether better he doeth, is alone prouide but suffice at least.  
For as the better brother is indeede behaviour misfit in the keep all thing  
pure, but for honest obie, if he doest shew them pllyer he to take whereat  
is robbery done and evill, and impure, as apperten to be boun he by his  
detegion patient, it is a dede shpe that he to see haile to take the publicke  
comme of al that in the same situatione has since fallen to be boun, and up  
held to goodly, evill shpe of al that haile to see haile to detegion of a com  
of evill, evill shpe with the true, and no let of an honest obie to nothing else but  
the government of a man, com. A manne to be boun of the wroth of  
you to haile to have the lawe of God, and of a honest obie to come to you  
to the same place, as the thinge is of trueme, rauisheth much comming aduise  
in comande both shpe and ype, that is to say, behauyshes reell, righte  
congregation, that can not be, to come to going shpe alone, puritan shpe  
howe that he shpe of a man shpe, that is to say, behauyshes reell, righte  
the shpe of our selfe, what shpe can be carried a great a man shpe, as he  
wishes and boun to prouide for to live, & shpe of a man shpe, that shpe may  
be dede shpe, without behauyshes alone, neyghurlyng shpe, dede shpe, & And it shall  
be be a profane shpe, man shpe, shpe of a god, shpe that can not be pro  
fiteable to a bouning congregation, Also this is a shpe to be marked in the  
showing of a shpe, not onely to boun shpe, but also to boun shpe, shpe

of Dr. Paley to Cunophre. Cap. I. fol. r.

**L**eaves several months before the buds burst open in spring. The leaves are  
brownish-green, with a few yellowish-green ones at the top. They are  
about 1 cm long and 1 cm wide, and have a slightly serrated edge.

## The Paraphrase of Erasmus tractatus super Epile

It was in October 1944 that he became the first to be elected to the office of Mayor of the City of London.

## of St. Paul to Timothy. Cap. viii. fol. 12.

be so promoted from being Officer to be Judge of the German by that he  
should be made a Bishop over such to the effect of the Doctor  
decidedly wrote before the coming of a superannuation of an Apothecary.

The Doctor to St. Paul the Physician and Gentile has the name of Dr.  
John of the city of Nuremberg in the County of Franconia in the Province of  
Bavaria in Germany. He is a man of great reputation among the learned  
Physicians of Germany, and is much esteemed and recommended by the people.

He then writes to St. Paul the Doctor before him not as though I thought  
3. that you were bold and arrogant but my opinion is that I am bold because  
I am to consider what you say and then to give you an answer when the question that  
I send you to be answered. I say that I send you an answer because  
to do nothing about it the more it is a reproach to others that they do not do  
it. First I used to be a physician in that of the three temples but when the  
order of St. John was given to me I left it and became a Christian congregation member  
to which I have behaved well the leaving St. John's Order never so behaved  
but I have of late been a physician in that of the church of St. Peter. But I  
have a special reason for this which is that I have not willingly or unwillingly  
left the Order of St. John but I have left it for the sake of the poor Christians for  
the sake of the poor doctors the like number of which are present in  
both the Temples to which I belong. And I think that there is no way  
so far as I can see to make up for the loss which a physician who is a  
Christian would have to be called a physician. So I have given up  
the order of St. John and have joined the church of St. Peter. Now I have a good  
opportunity to speak of the life of those things that had the most to do  
with the life of the physician in the Order of St. John. I send  
you a copy of the life of the Doctor of the two temples but  
you will see that he is very simple and modest before those physicians  
that he has not become so used to such open markets as physicians  
are used to in other cities and towns of men. And after the physician  
had done his work that he had done during the course of all his life,  
he used to come to his master and say to him that he had not  
done enough for him and he used to say to him that he had not  
done enough for him and he used to say to him that he had not  
done enough for him and he used to say to him that he had not

## The paraphrase of Cratinus upon the first Epistle

And the preaching thereof beyn not unfrutfull for the thnges that sembl to  
all men avarisde the ordre of nature that no pple mybe of mannes cluences  
was hal e to perswade the same bid the compre plene preaching of the gospel  
peradix to another wchir world. But therewchir was doctred by the gospel  
the lawe of mannes first big death upon the crofle bide e againte to Ihesus bide  
obeyne power and being opene exceptioun to his Angels he alceded into  
the beatenesse and felicite by hisbode. And wherfore all oure hope oughte to be  
adocled. As bat is more holie than thyng vident. And bat is more excellente  
bat is more certayne of etydest. Quis credet ut he ita e belieue that thyngs  
pl acde in their day for what purpos shold we desete from hanideth on  
to thys? We re thys ondred and have the ministracion of true godlynes. Not too  
lowe than thyng backe unto thys chynges that have moxt superfluite been  
gouerned. It can not be aden with thyng. Here is the spoule affecementis  
I ha not tenned. If we require learninge here is the rule of true godlynes that  
we exhorte to one of weake for weake here is no mannes fayre to be  
made by exhort. Exhort that be becommed by Quidam his, with the exhort  
of god and take our swete of the Jewes vaine preceptionis.

Act 1, Unit 4, Chapter 5

student

The Open Space frequently has in the lower spaces some small reports from the  
Family members of their family or their dependents and here the best and most  
spectacular part of the Ambush is the surprise to the inhabitants who have  
been kept in ignorance of what is about to happen. It consists of a single body of  
Indians who are dressed up in their best clothes, and who are carrying all  
the arms they have, and who bring a number of their best and handsomest horses  
groomed for war, and who are brightly painted and, are at once followed on  
the rear and rear flanks from the Indians in regular order, and by the time  
they are ready for the attack the number grows to one thousand and more  
and the Indians are at the top of their strength.

These things I say I have in my heart to make the most Outrageous Detrac<sup>t</sup>or as I have done before. Now it is not me but you  
that by doubtful conjecture, as if the people herefor to do  
nothing or to hinder to come downe to them and trise them. They  
were by them whom he hath empes<sup>ed</sup> that made him to be  
one that spake up bruching shod of patre from the principall  
of Earth that the god shall teacheth and shal be backe unto a creature. Then they  
and repole the chiefe principall of godnes in thol, changes that doo not only  
nothing in suale into godnes at all but also doo many fowle burt<sup>s</sup> and  
verry rebells against the spirite of Christe that eache daye hele to destruc<sup>t</sup>  
verry spirite and verry rebells alwaies from the doctrine of the true God,  
that grieve them selfe and mislead to the doctrine of devillit at he in outwards  
the se of ferned godnes. Now speake tho<sup>s</sup> a thought that are cleare contrarie  
to the truch of the god self and shall set out the causes in the i<sup>s</sup> of the  
litle people in outwards apperance of holyness whiche as in the sight of God  
they haue an bruching conuincence. Now to shew marked and poynt<sup>d</sup> with many  
wrakes of verry detrac<sup>t</sup>ors. Cholenges of men where as they llooke me in  
the face y in thairious tawes, hasted, rausid, rausid leg, blisshion and other disteases,  
that see

of St. Paul to Timothy. Cap. vii. folio:

that we change our life. It repugnant unto these godlessness set by that to the  
people & we are all in now laid to task to do better & others  
to do the same of us. We must then after by God's grace & help do better &  
that we may as much as we can help them to keep their souls & bodies  
better & we the better prepared and ready to serve them better &  
greater & that we may be warning them & giving them to understand with the  
people & the nations & other to the true & true Christ from the world.  
Now I have no great heart to trouble them back again to make all these  
matters & afflictions of the Jews as though it were in a lab or some  
part of it better as God has commanded us to the end,  
that we should be them preparable to them. Now in case of our being  
robbed to keep by the first with all the baggage & the dirt & the ague as  
one of us as has been done the last of January in the year of God 1610 and  
handed over to them the most of our best possessions and belongings to  
the English of our trade. knowing that we will not be received of any of the  
Catholics of France & so god plasmid us it as it may yet to be & O would  
I had that it was created for.

Even if the fit together into patches. The body already prefers tight, but **flexible**, patches of skin being a single organism with many loose skin parts. The same is true of the brain, except that it is composed by the **same** cells. In other words, the brain is a **single** system of living cells that **work** together to form a **whole** system of the body. If the brain can work **separately** from the rest of the body, then it is **not** a **whole** system.

## The paraphrase of Erasmus upon the first Epistle

to the present paper in that it is likely to have been published

et à l'heure du matin. Cap. 111. Sol. 111.

question presented in all respects  
and claim for rehearing

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gebräucht werden können, sollte weiterhin aufgetragen werden. Die entsprechende Tabelle zeigt obenstehend die entsprechenden Werte für verschiedene Anwendungsfälle.

## The paraphrase of Erasmus upon the first Epistle

of St. Paul to Timothy. Cap. viii. folio 11.

## The paraphrase of Erasmus upon the first Epistle

The longer the home stretch, the more the race becomes a game of attrition. If you're not strong enough to hold out, it's time to start thinking about getting off the track.

of St. Paul to Timothy. Cap b. fol. b.

of infirmate broodstock that have made it difficult for the larvae that they feed on to congregate in one place. This is a good example of how science can help us understand the effects of climate change on marine ecosystems. By studying the growth and development of larvae under different conditions, we can better predict how they will respond to future changes in their environment.

Another way that climate change affects marine ecosystems is through the increase in ocean acidification. As CO<sub>2</sub> levels rise, more of it dissolves in the ocean, causing the water to become more acidic. This can affect the ability of some organisms, like corals and shellfish, to build their skeletons or shells. It can also affect the way that certain organisms communicate with each other, which can lead to changes in their behavior and distribution.

It's important to remember that climate change is a complex issue that affects many different aspects of our environment. While there are many challenges ahead, there are also opportunities to work together to find solutions. By working together, we can help ensure a healthy and sustainable future for all living things.

## The paraphrase of Erasmus upon the first Epistle

that friendship purports to be. But the absence of mutual self-respect. Ignorant of  
what they are doing, they may yet try to make it up to us. But such people, who  
openly, that other will be always best.

• Identify the different ways that energy can be transferred through the environment.

**Prophetic Judges are bound by their prophetic labors to judge in character**

S. Paulo to Timothy. Cap b. folio b.

## The paraphrase of Erasmus upon the first Epistle

bragging because thou shouldst not thinke that all the letters of those that  
there are shoulde be compared to the same thing - and are so many & that  
the care of the aduancement of god but to make out the account of the  
other things by me, deare to the mirenes before that be broughte in to the  
Inuention for both the cleare & certaine of what heauynge it comaynt, & as  
from the booke of scripture for indicacion of god - he quicke as the leaue  
tyme, he a particuler a id as for their syfe it is - - - - - - - - - - - - - - - - -  
hence, makinge and doynge the churche of them to - - - - - - - - - - - - - - - - -  
as thou mayest abyde the endes of them to - - - - - - - - - - - - - - - - -  
wherefore one dede taughte me to lie in heauen, that it can not be  
perribled by man, & yea but is referred to the myghty sente of god whiche  
was a flame in heauen made for those men to have ther flame not burn  
but to be a lumen to the world. I alredye tolde to his goodnes wch late comaynt  
that they inde no coniunction of man - & that in the laste yere that he had  
company breake of her shalbe ouercomen & that he comaynt of  
her that shalbe openly he hys selfe for her ther shalbe no comaynt wch  
thou the land to the lande Chare of god - shalbe the mirenes of every  
hane after leaue to her that god and the subuentor of man the churche  
leane to the iudgement of god - for thid thing god - shalbe not comaynted by me  
further.

© by the Chapter

• **Left-click** anywhere on the main interface to open the **Contextual Menu**. It contains the following options:

stan masters, to set less by them because, so; þ profession of the commune faith, in dede of masters they are become bæthen. But inasmuche as they withdrawe not their bounden dutie from Chylnke masters, it behoueth them to obey their Christian masters so; two maner of consideracions. Fyrst in that they are their masters, than in that they are felawes in religion, for Route Ratelynes, takynge loue: & for awful masters, beginnynge to be beloued: and for thair tenyng masters, becoming good masters. So; more is to be done for þ deseruout than for þ exactout, more for the louyng master than impertious comandynge master. for þ is not properly a bondage but to doe one good turne for an other.

**EPISTOLIS.**

These thinges reache & exhorte. If any man foloweth other doctrine, and enclyne her selfe to the wholesome wordes of our Lorde Iesu Christ, and to the doctrine whiche is accordeynge to godlynes, he is putt vp, & knoweth nothing but warreth his bisaynts aboute questionis and creyf of wordes, wheris i spryngt chyng, herys, varlynges, couyl furrysypnge, vayne dyscontents of men that have corrupte myndes, and that are cubbed of the truthe: whiche thinketh, that lucte is godlynesse. From them þ are sothe separtate thy seise. Godlynesse is great rycheesse: þt a man be content with that he hath. For we brought nothynge into the world, nether maye we carry any thynge out. But when we haue fyshe and rayment we must therwith be content. They that mylre ryspe, fall into temptation and snare of the deyl, and into many folyshe and nysom lustis, whiche drawne men into perdition and destruction. For coveteousnes of money is the root of all evill: whiche whyle somme bulid after, they erred from the faith, and tangled them selues with many sorowes. But thou man of God, abyde suche rynges. y gloste ryghtwisenes, godlynes, faith, loue, pacience, medacne, & light the godes lyght of fayth, Laye hande on eternall lyfe, mycture them all also castes, and van profetess a good protestacion before many witnessses.

These thinges reache with autozitic: hinc these thinges exhorte them that be flake. This doctrine is a true gospellyke doctrine, that maketh unto godlynes of lyfe, a maketh vs bothe accepted of god and beloued of men. If any man byngynge in a contrarie doctrine dines this, and geyneth not hymselfe unto the moost true wordes of the Lorde Iesu Christ, nor obeyeth unto this doctrine whiche berynge agreeable unto the gospel callith not men unto superstitious questionis but unto offices of godlynes: suche one the less true knowledge he hath, the more he taketh upon him. So; lyke as knowledge is a modest chinge, even so there is nothing moore hyghe mynded or subburtne than folyshe ignorance. And he þ is taken with that dyscase, and is turned away from the syncretie of the gospel, ouerageth abour trifflinge questionis, without consideration of the lyfe, dravynge with wordes, which are solytel ayable unto true godlynes, þt they rather engendre a mischike of Christian godlynes, þt because that of suche maner brablyng strifes arryseth enuite, whyleþ by dimpynghyng of oþer mens autozitic we selec autozitic unto our selues: There creyf also contencionis, whilist by reason of hoot chyding wordes dont wyl geue place hinc an other: there creyf also scoldinges as often as the mactre groweth in to outrage: there aryste also wycked suspicions against god, whan those thinges, that ought to be believed without questioning, are called by humayne reasonynges in to question as doubtefull thinges. And many there be that as it were with a contagiousnes are infected with the rubbyng of this scabbe of men, whose myndes are infecte with naughtye couetous lustis, and beynge blynched therewith they forgo the truthe of the gospel, nor consecrate their doctrine to this ende, but rather they measure godlynes and religion by their owne garnis, and woulde haue the chyng to semme moost holte, not that maketh other men more acceptable to God, but that can byngyngh them selues to be best set by, & get them mooste auantage. But thou mayest not in any wypse thinke, þt those men can be overcommen with

## The paraphrase of Erasmus vpon the first Epistle

and dysputacōs. For lacke knowledge is a stubburne matter. And albot they perceue the truthe never so well, yet they acknowledge it not, bycause it is not for thair profyte in comparison of the thing that they goe about for their owne purpos. Repue not therfore with them bothe out of fassion and in bayne to. But withdrawe thy selfe from their compagine. Let them hunt after their pelfe, let them make marchauadise of the gospelles doctrine. Unto vs it is a plentuous great gaynes, if we maye ware riche in godlynes, if we maye ware ryche in true goodes of soule, and be content with those thinges that suffice vnto þ necessarie of the lyfe present, insomuche as our speche tourname is to the lyfe that never shall dye. It is a greate matter to heape vp those riches þ wyl never leue vs. But to what purpose is it to carke a care to heape riches together, þ nothing are ours, þ we are by and by enforced to leue them to others. For lyke as we brought none of them into þ worlde wher we were borne, so shall we carpe nothing awaie with vs when we dye. To spende riches wastefully vpon plesaures it is a myschiefe, and to hoolde them vp it is a sondre folysenes. So vs, we measure the vse of suche thinges by the bonches of nature, and when we haue competent therewith to be clothed and fedde, we require no further. And a competent diet and clothing is easilie had every where. For they are not to be had for excesse but for necessarie. A small thing easilie needeth, but the greedyness of riotous excesse is infaciablie. It is a great wennyng, with þ losse of money to augment þ treasure of godlynes. And it is a great losse, for a lytel saylure to lose the riches of immortallite. The care for riches and care for godlynes accorde not together in one. For whose herres are once throughly occupied with desyre to be ryche, are enticed to many synlye matters, and fall in to shere and many couetous desyres, not onely folyshe but also noysome. For this couetous lustyng commeth not without compagine, but bringeth a great roialte of myschieles with hit, pride, dyldaine, ambition, violence, opfearre, iniurie, riot, holupnousnes and suche maner of other pestilences, whiche by lytell & lytell burthen a man, and drokene him downe in to destruccione and martyryng, so as nolde he shall not onely be to him selfe but also unto other that he hath the rule over þa destrouyt and a martre. The greateste the honour is that he beareth, so muche the more ferre it behoueth him to be from the spiece of this myschiefe. The hyghest autoritie requirereth the highest integritie. But nothinge is throughly uprightely done, nothinge is without corruption done of him, whosoeuer he be, that hath the auarice of his counsayle, whiche is so ferre distaunte from honestye, that it is euuen the roote and sebe of all maner myschieles, yea althoughe riches come to beare a certayne wonderfull heire of selyngtie. Some men beyng cralled in this dayte, whyle they are gredie after riches, haue ben corrupte whereto courtous desyres, and haue wandred astray from the syncretise of saythe that the gospel teacheth, setting before their eyes on oþer marke to shote at than Christe, and wher as they shal to lyue pleasauntlye, they haue wrapped them selues in many sorowes, scrapping that with muche paynes þ they must kepe with muche care, and that, whiche þt it shoulde fortune to be taken from them, shoulde greevouslye wounde a couetous herre. These belongeth to suche as haue dedycated themselves to the god Maunon. But thou whiche arte consecrated vnto god, see from these thinges þt are vñworfhye þt þt professio & folowe true riches, as righteousnes, godlynes, saythe, charitie, pacience, mickenes. Ryghteousnes, to kepe þt safe keþall from all maner of vices: godlynes, to loue god withall & thy neigbours

## of St. Paule to Timothye. Cap. vi. fol. xviij.

for goddes sake: I attche, wherwith(hauynge the helpe of god) thou shalt not be turmoyled with care of suche thinges: charitie, to doe good vnto all men without patience, wherby throught hope of the immortalitie to come, thou mayest contynue stedfast in adversities and in boimes of persecutions: And meeknes, to beare gentlye the weakenes of other. These thinges can not the man possiblly kepe safe, that thinketh he must doe all thinges so; ryches sake. As for the, thou hast taken vpon the an other maner of course. Thou art entred an excellent great syght, not the syght of couetousnes but of lapthe. And it is no small rewarde that is layed vp for it. For this matteire is not taken in haunce by thee to be riche of momentanye and false fyned goodes here in this woorlde, but to attayne lyfe eternall. To this prickke, to this marke, prece thou hithal diligenter endeour. To this marke, god (the true rewarder of thy traunaple) hath called the, whiche of his owne iudgement hath chosen thee to be a Bishop vpon the people to the glorie of Christ. This, at the taking of the offyce of an Elder, thou syddest professe and that before many wtnesses. Thy profession is of highe excellencie, but to staine thy selfe answerablye lyke vnto it, thou haft neve muche diligentlye to watche abouthe the. Albeit thou passe not muche vpon so highe a rewarder, yet passe vpon god the loker on, let the expectation of so many lokers on besyde moue thee, let the reuertence of so highe an offyce that thou hast taken in haunce moue thee.

I geue the tharete in the sight of god, which quictheneth all thinges, and before Ihesu Christ (whiche vnder p[ro]curis p[ro]lata wtnesheth a good wtnessyng) that thou kepe the commandement, and be without spot and ouerblame, vntill the apperyng of ourre Lorde Ihesus Christ, whiche apperyng (in his tyme) he shall shew, þis blessed and myghty euerlye kyng of kynges, and lord of lordes, whiche answere hath immortalitie, and dwelleth in the lyght that no man can attayne, whome no man hath seene whether can be, vnto whom be honore and rule curtaillynge. Amen.

The xxvij.

This I esteemes commaunde, and beseeche the by god the father, whiche is the autor of lyfe vnto all men, and shall rayse the dead to the lyfe that never shall dye by his sonne Ihesus Christ, whiche vnder the iudge þonne Pilate vpon him not from the offyce that he had receyued of the father, even vnto the croffe, that thou so behau the selfe in the traunaple committid vnto thee, that thou geue occasyon to thy selfe of no blotte nor blame w[or]thyng; and that see thou doe constauntly not onely vnto mans lyght but muche rather lokynge for the comynge of ourre Lorde Ihesus Christ, whiche he shall shew againe vnto the woorlde in his tymes, even that blessed one and onely myghty kyng of kynges, and lord of lordes, whiche onely hath immortalitie of himselfe, whiche onely dwelleth in the lyght that cannot be attayned vnto, whome no man hath seene, nor is hablie to see. To him be honore & power wold without ende. Amen. Muche excellenter autors of thyne offyce þ hall, þ thou shouldest despaine nothing of thyne autoritee: Muche patfrye lokers on and judges thou haste, that thou shouldest doe nothing otherwyse than thou oughte to doe: Muche daulaunt protectours thou haste, that thou shouldest not drede the boomes of mennes persecutions: Muche lyberall rewardours thou haste, that thou shouldest nothing doubt of þ promysed rewardes. And vnto them all the glorie of þ gospel is to be referset, that man shoulde not therof chalenge to hymselfe any praysle.

¶ Charge them whiche are riche in this woorlde, that they be not byr mynded, nor trist in uneffectuallnes: but in the lyuring God, (whiche geuenþ vs abouhauntlye all thinges to enioy) that they doe good: that they be riche in good works: that they be readye to gyre and glasyt to yftributur, laynge vp in stote for thyselfuts a good foundation as

The xxviii.

## The paraphrase of Erasmus upon the first Epistle

gains the tyme to come, that they maye obtaine eternall lyfe. O Timothie, saue that which is given the to hepe, and a vnyeruagony vanities of voyces and oppositions of fittere, fally so called, whiche sciente wylle some proteste, they criid so concyngly. The fally. Grace be with the . Amen.

I haue declared how perilous noysome a matter it is for them that piofesse Christ to set their studie vpon tiche. And vt there be among our sorte any, that haue chaunced vpon thos tiche substances, for the whiche this presente wroldre recogneth men ryche and fortunate, and reuerence and honoureth them as halfe goddes: commandme them, that they be not, as the commune sorte is) byghe mynded in trustyng vpon thir ryches, nor that they repose their chiche helping telicte in thinges, that are sy;ste vayne, than so incertain that vsualtie taketh them not aware, yet at least death despatcheth vs from them. But let them rather trust surely in the lyuyng god, that never forsoke me cyther quiche or dead, masimuche as he is vnchaungeable, of whose libertatilie commeth what- soevre this wroldre yeldeth vnto vs plenteously of pearelye reuenues, for oure pleser vse, and not to haunde vpon tiche. And let them rather conuerte their studie to this ende, that they maye exercyle them selues vnto good worfes, wherby they maye be made truly ryche, and let them be wealthye rathc in good debtes than in lordely possessions: i that, that they haue, let them so possesse, as thoughte it were commune, and not therre owne, and let them therewith be glad to geue vnto the nedye, and not dysdayne the rest that are but of small substance, and let them shewe them selues gentilly and stendy in the company and familiaritie of the commune sorte of lyfe. For wealthe hathe commonly these compaunions with her, dyspeyne & statelynes. Let them not put therre trust in these gorgious great buyldinges: for nothing in this wrold is longe durable. But rather with true vertues let them lare for them selues a stonge and a good foundation againe þ wroldre to come: þ they maye attayne to the true lyfe, that is to saye, the lyfe that euclasteth. For what other thing is this lyfe, than a race vnto death? we must lare all carefullnes of transitorie thinges abyde, and make spedye haste vnto it with all diligent studie. O Timothie, I estelones desyre a beseeche the againe, hepe lawfully this doctrine, as it is committed vnto ther, and suffice it not to be defyled with humayn learynges. No that thou canst not possiblie doe oules (as I warned the before) thou recete the chattering vayne bybleable of those me that goe about to bygyn them selues in a false estimacion of knowledge, by reason of humayn questiones and sophistical quodities: masimuche as mans knowledge consistyng of opinions contrarylye repugnaunt amonc them selues, is not worthye to be callid knowledge. We know nothing more certainte than that, whiche the doctrine and belefe of the gospel hathe persuadid vnto vs. Furthermore somie men, whylest they goe aboue to sime learned and wiser, through humayn reasons, through sophistical wagglinges, through new learynges whiche they themselues haue druped, haue wanded allape fro the sycerite of þ saythe ck the gospel, whose propertie is, to beleve I not to dyspuine, nor is caried awaye with mens decrees from the prescripte commandementes of god. And to thintent thou mayest perceave that this Epistle is not countreiaice, I wyl subscribe these wordes with myn owne hande that thou well knowest: Grace be with the . Amen.

Thus endeth the paraphrase vpon the  
first Epistle to Timothie.